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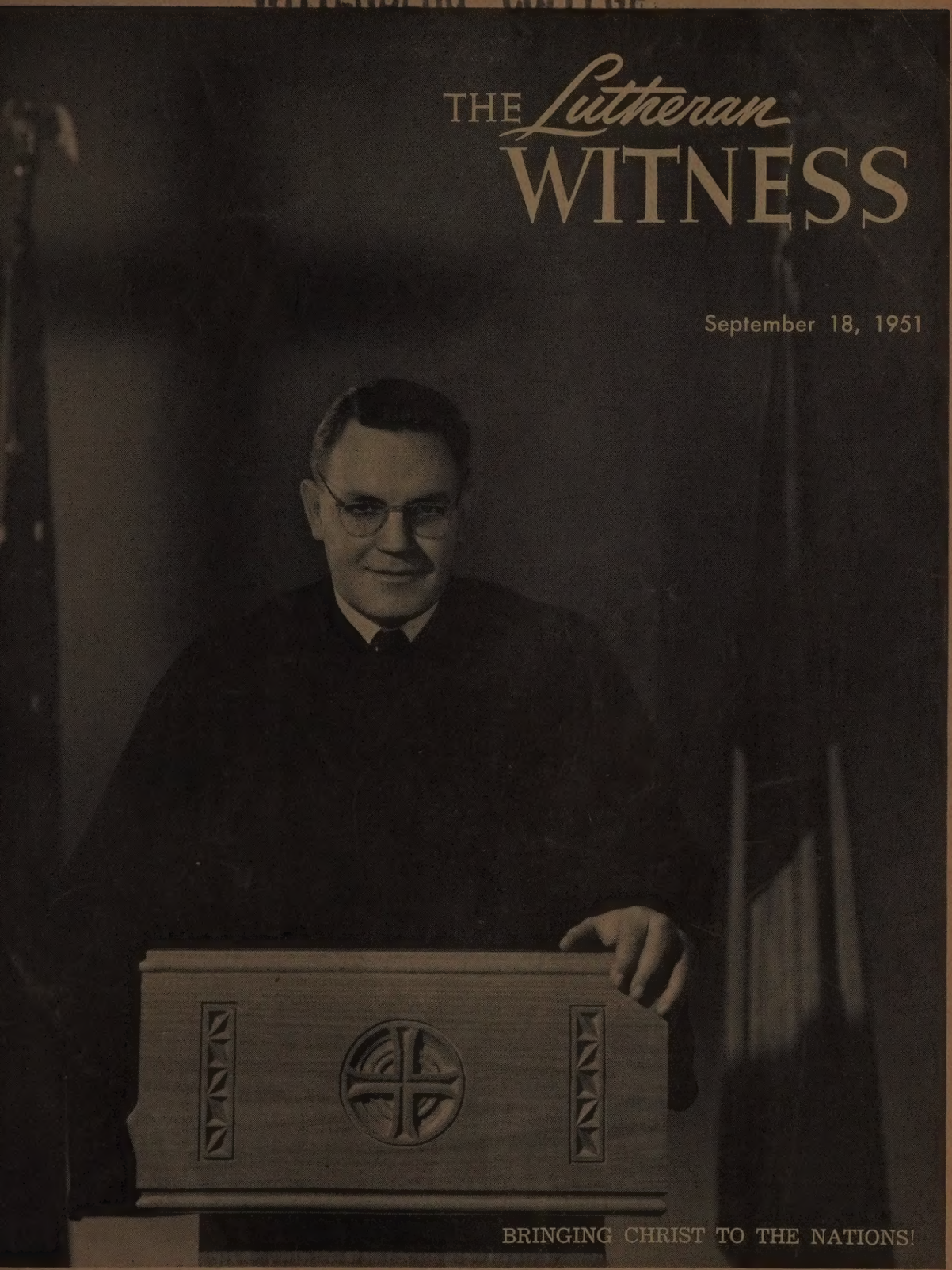
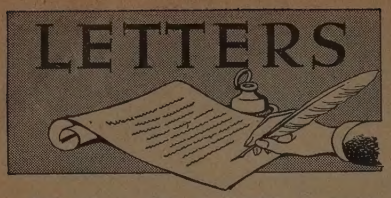
THE *Lutheran* WITNESS

September 18, 1951



BRINGING CHRIST TO THE NATIONS!



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

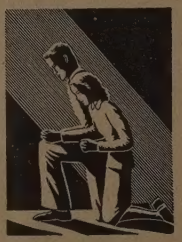
The opinions expressed by readers are not necessarily those of the Editors.

AFTER THE FLOOD

DEAR EDITORS:

Yes, we of Immanuel in Kansas City, Kans., are happy to share with you additional facts on the Lutheran Flood Relief Center program.

The opportunity presented itself to us to hold a late summer VBS during the last two weeks in August. Because we needed the basement space and because it seemed the emergency needs of people of our flooded area were being met, it was decided to close our center temporarily. In emergency we have taken care of individual cases but have not been open to the general public. More than 3,000 people have found help at our center.



V. B. S.

Our VBS comes to its close this week end. We have reached some 200 children, many of whom were flood evacuees. Our teaching staff was strengthened by a large number of teachers from our sister congregations of Trinity, Grace, and Our Savior's in Kansas City, Kans. Our basement wasn't large enough to care for the children. Even the four additional tents placed in our yard were crowded.

After VBS is over, the clothing that has been sent in during our VBS will be sorted and will again be distributed to the needy. If any of your readers wish to send additional clothing or canned goods, we would be happy to distribute those gifts of love to the needy of our community.

However, may we ask you to bring to the attention of your readers the fact that by the end of September the evacuees will be housed in the Trailer Village or in some other temporary housing. It will probably be a year or more before some of our members will be able to get back into their homes.

Winter Supplies Needed

Our committee decided on Sunday afternoon that clothing for the winter and bedding in particular would be very welcome.

Our committee also voted to close our relief center at the end of September because we feel that by that time most of the people will be located and will have most of their emergency clothing needs supplied.

The Lord has also opened another door of mission educational opportunities to our congregation. We will need our facilities for classroom work by the first of October.

Kansas City, Kans., is proud of its system of weekday church schools, in which children from the public schools are released on Wednesdays to take one and a half hours of religious education at the church of their choice.

Opportunity Almost Staggering

Miss Ethel Higby, director of that program, has contacted Immanuel Lutheran with the information that several of the churches which held weekday church schools last year find now that their church facilities have been so badly damaged by the flood that they will not hold weekday church schools this term. The request is that Immanuel Lutheran consider taking over as much of that program as possible. As you may remember, our church building was high on a hill and was not damaged by the flood. Our congregation wants to do all we possibly can to accept this new challenge. Our facilities will be needed for that program by the beginning of October.

The figures presented to us are staggering. In the schools which we are asked to serve the weekday church schools had an enrollment last year of 600. We are being called upon to try to serve those 600 children with religious education. Two other near-by schools also are open for our work. The total enrollment in these grade schools goes over the 1,000 mark.

In addition, the Argentine High School has opened itself to us for teaching courses in religion. The enrollment at the high school is also near 1,000.

In each of these instances our committee has made it clear that only the Bible teachings will be presented. We were complimented on that stand. Think of it! Ours is the opportunity of working in school systems with more than 2,000 children enrolled, and in all but one of the five grade schools we are to be the only church at work and to have complete charge of the high school program.

Thanks

Will you thank your readers for us? We believe that the clothing and relief center established here during the flood has permitted us to become known as a church interested in the needs of the community and ready to do something about it.

We believe that our community is asking us to give the Bread of Life to the children in the weekday church school just because we were willing and able to give clothing and food to the needy during the darkest days of the disaster. Thanks again to the Christian folk from so many areas throughout our Church for the help they have given and are giving.

Immanuel Lutheran is also prepared to help at the Trailer Village. We have chartered a Sunday school bus that is regularly running past the site. As the anticipated 12,000 people move into the Village, we hope to better evaluate just how we can serve them most effectively.

Our congregation recognizes the mis sion educational opportunities as being fa above our abilities and our resources. Bu we are determined to do all that God i His grace gives us resources to carry ou

Again thank your readers for the help, their prayers, and thoughtfulnes We will be happy to receive addition clothing during the next weeks, but, a outlined above, we feel that our missio educational opportunities make it neces sary that we discontinue our clothing cen ter after October 1.

August 27, 1951 REV. K. H. MEYER

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Lord, Save

When every prop comes down,
Each check, support, and brace gives way;
When every source of help
Has failed, is shattered every stay;

When trust and hope lie prone,
Prostrate the soul in deepest woe,
The spirit steeped in gloom,
Nor help nor refuge do we know;

When from our sinking heart
And quiv'ring lips the desp'rate cry
"Lord, save me" issues forth —
The plea He never will deny.

When greatest is our need,
God's power is greater, nearer, still.
"Lord save," that fervent cry
His mercy heeds and always will.

That prayer pleads not for help
Alone; no, rescue free, complete;
The helpless casts himself
Into God's arm and at His feet.

Champaign, Ill. H. A. S.

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ON THE COVER

The Rev. Armin C. Oldsen, Luthera Hour speaker. See article, p. 309.

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All reports of ordinations, installations, dedica tions, and anniversaries should be sent to th Statistical Bureau, Lutheran Building, 210 Nort Broadway, St. Louis 2, Mo.

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ECOME AS LITTLE CHILDREN

By A. O. LEUTHEUSSER
Webster Groves, Mo.

ishes with abundant fruit. As we, too, grow in stature and age, we also must grow in faith through knowledge and understanding of God's will as revealed in the only authoritative source, the Bible. The Bible is different from an encyclopedia or scientific textbook in that Biblical teaching on a certain topic is not conveniently summarized, but, as a revelation unfolding through men and events, is found throughout the whole book, from Genesis to Revelation. There are no chapters headed "Baptism," "Original Sin," "Predestination," and the like. That is as it should be. We must *search* its pages for the truth, as the Bereans did daily, collate, and meditate on our findings "whether these things be so." Commentaries, a concordance, our Confessional literature, the familiar catechism of our childhood, Bible study classes, and other helps are at hand in abundance to guide us in a methodical reading and understanding of Scriptures.

The designedly terse nuclear texts on fundamental doctrines need intensified research and study of parallel passages to clarify to the utmost the implications of the cardinal texts. For example, the Fifth Commandment says, "Thou shalt not kill." Is all killing of God's creatures forbidden, as the Hindus believe? Obviously, this is an absurd generalization of its meaning. Like all the Commandments, the petitions of the Lord's Prayer, and many other succinctly worded prooftexts, this passage needs the qualifications to be found in related explanatory passages.

Searching the Scriptures does not imply that the substance of God's revelation is difficult to fathom. While the central truths of God's Word are plain to the unlearned mind, even to a plowboy, as Tyndale put it, there are also concepts not easily comprehensible, visions of glory now seen through a glass darkly, and prophecies veiled in mystery. Desultory dipping here and there into the Bible, a practice not wholly unprofitable, is notwithstanding a disorderly approach to its message. Likewise a hasty, perfunctory reading of book after book, a procedure climaxed by an en masse marathon reading of the Bible from cover to cover by the clock, as sometimes staged by misguided sectarians, puts a slight upon the Book of all books, which must be read slowly, devoutly, and with concentration.

A good method of Biblical research, which might recommend itself to the earnest student, is the selection of some doctrinal topic, such as suggested by the passage under consideration, conversion, faith, and the like, and follow it through with the aid of a concordance and other available reference material from prooftext to parallel passages, not overlooking the respective contexts in the quest.

Methodical, habitual searching of the Bible is indeed an exacting discipline. The zeal and interest one puts into it is rewarded by the treasures one takes out of it. The wider the background of general knowledge of the reader, the more readily will he be able to penetrate and correlate his findings. The higher reaches of professional theology require, besides a thorough knowledge of the Bible and related disciplines, a liberal training, embracing a working knowledge of the pertinent branches of the humanities and sciences. That is why we have expert theologians as exegetes and counselors and as a first-line defense against heresies; proficient pastors to expound from the pulpit the Christian verities in all their bearings; and qualified teachers in our parochial schools to deepen and inculcate upon their charges the divine truths imparted in home and Sunday school.

Faith Is More Than Knowledge

Knowledge of God's will in itself is not faith. It is but a means to an end. True faith is the gift of the Holy Spirit bestowed upon sinners through conversion. It is dynamic, seeking expression here and now in contrition, confession, repentance, prayer, worship, and righteous living. It is not of the head, but of the heart. It is a profound immersion in God's merciful will toward man. We profess it, and we live it. It controls our every thought, word, and deed. There are no proxies for faith. Yet there are many who, bearing the name of Christians, absolve themselves from a personal accountability before God.

We elders especially are exposed to circumstances that impinge upon and threaten to corrupt our faith. The world is too much with us. We are tempted to rationalize and conform our actions and outlook to the secular code. We are "tossed about by many a conflict, many a doubt, fightings and fears within, without." Worry about the petty affairs of the day dogs our footsteps and stifles our trust in providence. The golden promise of eternal life pales under the distractions and allurements of this world. How often, when in the throes of temptation and the perplexity of doubt, do we need to appeal to the Throne of Grace and pray: "Lord, I believe; help Thou Mine unbelief"! It is at this stage of life that we need the humble faith of a little child.

Who is the greatest in the kingdom of heaven?" was the question h engrossed the disciples while on way from Galilee to Judea. They disputed out of earshot of the or without coming to a satisfactory ver. About that time a group of le who had waited by the wayside e the Messiah brought their chil- to Jesus for His blessing. They e rebuked by the disciples. It was is juncture that Jesus inquired of disciples about what they had been uting. Finally a disciple bolder the rest, perhaps bluff Peter, ted out the question which Jesus dy had read in their minds: "Who he greatest in the kingdom of ven?"

esus gave them a very startling ver: "Verily, I say unto you, pt ye be converted and become ittle children, ye shall not enter the kingdom of heaven. Whoso- therefore shall humble himself as little child, the same is the great- in the kingdom of heaven." They expected that the Lord would e, if not all of them, at least one wo of their number as worthy of itation above all other men. Were not His staunch followers? Why er a mere child to the men who intimately associated with Him, ing the heat and burden of the witnessing miracles, believing His hings, and suffering with Him the gnations of the scribes and Phari- ?

A Child's Faith Is Basic

Christ's reply to the disciples' ques- has a deep meaning. It would be oversimplification to conclude from at all that is necessary from cradle rave is to maintain the rudimentary within the comprehension of a l. The basic truth of the passage at a child's faith contains the very nce of redeeming grace, sufficient salvation, as in the cases of the lican in the Temple and the thief the cross. Faith is not static, but l. It is like a fig seed, which, tiny t is, bears within itself the sperm grows and proliferates into a ading tree that grapples the earth its roots and, though buffeted by ms and parched by drought, flour-

OFFICIAL U. S. NAVY PHOTOGRAPH

Top: Chaplain H. C. Albrecht answers questions of recruits in barracks at Naval Training Center, Great Lakes, Ill. — Bottom: Chaplain Wm. Jensen interviewing a young army man in his office while at Camp Pickett, Va.

"Chaplain, I Have a Problem"

By CHAPLAIN ARTHUR M. VINCENT

Sheppard Air Force Base, Wichita Falls, Tex.

"Chaplain, I have a problem." Every day the minister in uniform hears this statement. Usually it is in his office. Or it may be in the barracks. The young man facing the chaplain may be puzzled, tense, defiant, or tearful.

"Chaplain, I have a problem." The author had been a chaplain only three months at the time of this writing, yet he had heard this statement often. These words make a person realize the importance of personal counseling in the military chaplaincy. Here, in man-to-man talks, the chaplain helps the men win many a quiet but desperate struggle. The moral and spiritual battles can be as serious as armed combat in Korea. If these inner struggles of mind and heart are not resolved, the soldier or airman cannot face an outer enemy with calmness and courage.

"Chaplain, I have a problem." Would you like to know some of the problems the young soldier faces? Without violating confidences this article will mention some of these problems as the chaplain meets them day by day. The author wishes to emphasize that these are the experiences of only one chaplain in one place and in only one branch of the Armed Services. He does not wish to generalize. These problems are a listing of many statements made by many men over a period of months. We present them not for the curiosity seeker, but for earnest parents and home pastors. Perhaps this information will help them in counseling the youth just leaving home for the Armed Services, to pray more fervently for the men as they adjust to military life, and to write encouraging letters to the young men and women away from home.

"Chaplain, I have an administrative problem." "I must get a leave to go home and straighten out this thing." "I've been in the hospital and haven't received any mail. Can you help me?" "Sir, I'm up for discharge, and I don't want it." "My folks are old and sick. Could you help me get assigned to a place near them?" "I'm going to a clerical school, but I wanted to work on airplanes. Can I get reclassified?" "How can I get to be a chaplain's assistant?" In the first few weeks of training such problems arise. Administrative problems worry approximately one third of the men who knock on the chaplain's door.

Legal and Health Problems

"Chaplain, I have a financial problem." "Back home I had a lot of debts. My wife is about to lose the home and furniture. I'm desperate. They won't have a roof over their heads." "I wonder what kind of allotment I can make to my folks." "I'm threatened with a lawsuit. Whom can I see to get some legal advice?" About six per cent of the chaplains' interviews deal with financial or legal problems.

"My knees hurt when I march." "This climate doesn't agree with me. My hay fever is worse here. I'm miserable." "I'm afraid I'm going to die. At night I can hear my heart beat. I keep thinking it's going to stop. Why is that?" "I can't sleep, Chaplain. I'm afraid of something. I don't know what it is, but it's getting worse and worse." The chaplain has to refer about ten per cent of his callers to the medi section. The Armed Services ha called hundreds of thousands of you men. They come from all walks of l The doctors care for the usual run human aches and pains. Besides the the difficult adjustment to military l reveals a few neuro-psychiatric cas

Slightly over half the men inte viewed by this author had proble which can be classified under admi istrative, financial, legal, or medic "But these problems are not the cha lains' work at all," someone exclai Perhaps they are not directly a mo or spiritual problem. But in these ca the chaplain is part of a team. refers the men to the person who c best help him. The chaplain wo closely with the squadron commande the American Red Cross, the le officers, and the doctors. These oth officers also refer definite spiritu problems to the chaplain. By tea work they solve problems, impro morale, and make better soldiers. T chaplain's part in the solution he create good will. Often, then, the m will come back with a specific spiritu problem.

Marital and Moral Problems

"Chaplain, I have a marriage pro lem." "I'm nineteen and my girl frie is eighteen. Do you think we shou get married?" "My wife is living w relatives and there's trouble all t time. I've got to do something!" "Re this letter, sir. My wife is going divorce me. This news just knock the pins from under me." "The laws are breaking up our marriag "My wife and baby need me at hom Chaplain. Is there any way I can a discharge?" Fifteen per cent of men who come to the chaplain ha a premarital or marital problem.

"Chaplain, I have a moral proble Often the problem has to do with ri and wrong. In civilian life, drunk ness, gambling, adultery, and lying everyday occurrences. A uniform d not change a man's character. T chaplain, therefore, expects such pr lems. A small percentage of int views — about ten per cent, in author's experience — deal with s moral problems.

"Chaplain, did you send for m "Yes, I have a letter from your mot She wanted me to meet you. How you getting along?" The chaplain upon each letter from parents or p tors. He answers all corresponde directed to him. To help him with clerical and secretarial work, Armed Forces assigns one or more w fare specialists to each chaplain.

Christ for Troubled Hearts

"The sergeant said to report to Chaplain. Is anything wrong?" "He a telegram for you, airman." At s

tary installations the chaplain de- rs messages notifying men of seri- illness or death in the family. The plain speaks a word of comfort. If rable, he advises the young man to apply for a leave.

n all these cases, the chaplain has hance to point the youth of the ed Forces to Christ. The Savior e has the answers these men need guilt and fear. Only Christ can ply them with the direction and er to live in harmony with others.

chaplain soon discovers how rful the Gospel message is. "I feel uch better about it now, Chaplain. talked it over with God. I know is with me!" Such testimonies are the sunshine which filters into days which otherwise may be cloudy for the chaplain.

"Chaplain, I have a problem." These problems — administrative, financial, legal, moral, or spiritual — are before the chaplain's mind as he prepares his sermons and writes his character guidance lectures. He speaks to thousands of young men and women. He pleads for repentance, faith, and new life in God. By the spoken Word, God's Spirit enters many of these hearts and minds. A man experiences a feeling of peace with God. As a result, living at peace with men becomes easier. Fewer men come and say, "Chaplain, I have a problem."

New Speaker on Nineteenth Lutheran Hour

By DR. E. R. BERTERMANN, Director

ve you ever stopped to realize that your Church's radio mission, nging Christ to the Nations, is a que blessing of Almighty God? v earnestly we should thank our venly Father for having granted Church, by no means the largest the wealthiest in this country, the rilege of using the airlanes of the ld to an extent altogether un- alled by any other denomination! Here are some recent developments he Lutheran Hour:

New Speaker

The Lutheran Hour broadcast of day, September 30, marks a new estone in Lutheran Hour history. that day the Rev. Armin C. Oldsen, nerly Professor of Religion at paraiso University, Valparaiso, Ind., inaugurate his term of service as heran Hour speaker, successor to sainted Dr. Walter A. Maier, who nded Bringing Christ to the Nations served as first speaker from 1930 1950.

Born at Addison, Ill., Pastor Oldsen duated from Concordia College, waukee, in 1930 and from Concordia inary, St. Louis, in 1934, having e supply work at St. Paul's Lu- ran Church at San Antonio, Tex., one year. He served as assistant tor at St. Paul's Lutheran Church, ewood, Ohio, from November, 1934, l May, 1940, was pastor at Im- uel, Valparaiso, Ind., June 2, 1940, December 31, 1949. He served as fessor of Religion at Valparaiso versity and in May, 1947, was Lu- an Hour summer guest speaker. is co-author of *Voices of the Pas-* and contributor to various church lications (devotional booklets, *Concordia Pulpit*, etc.). He has frequently lectured at summer camps (Walther League, Arcadia, LSV schools, pastors' retreats). He was married to Evelyn Angelbeck of St. Louis, and has four sons.

New Season

The beginning of Pastor Oldsen's term of service also marks the inauguration of the Lutheran Hour's nineteenth broadcasting season. The occasion will be signalized by a Lutheran Hour rally in the Chicago Stadium. On five previous occasions this great auditorium, seating 25,000, has been the scene of similar gatherings. This year's rally program will consist of a pageant entitled "Send Out . . . Thy Truth!" which traces the forward march of Christ's Gospel through the eras of Christian history and exemplifies its twentieth-century culmination in the Gospel-proclaiming work of Bringing Christ to the Nations.

By the grace of God, the broadcast Gospel continues to enjoy the overflowing benediction of the Holy Spirit. A thrilling account has been received at Lutheran Hour headquarters showing response to the program from behind the Iron Curtain. This report, from Eastern Hungary, has been passed on to friends of ours in Vienna through the Hungarian underground. It is the same Hungarian underground which has given us such essential help in making our programs known throughout Hungary and which now asks us to pray for seventeen people — to pray hard because their lives are in danger. These seventeen people came from a small village in the Transtibiscan District of Eastern Hungary where the majority of the population belong to the Lutheran Church. They had founded a radio circle, in common with other groups, and listened every Tuesday to the Hungarian Lutheran Hour as broadcast over Radio Luxembourg. Afterwards they used to read the Bible and encourage one another to further resistance against the atheistic government of Hungary. One Tuesday, while they were listening to our program, the police came in a large van, surrounded the house, and seized all the occupants. A liaison officer of the underground who happened to witness the arrest, reported: "I saw them all being loaded on the truck; many of them old men and women. They were quiet; they did not cry. But as the truck started to move, they suddenly sang the words of 'Eros Varunk,' the Hungarian version of 'A Mighty Fortress.'" This beloved hymn, to which the captured people must have just been listening, gave them strength and courage through their trust in our Lord Jesus Christ. There is no money, no earthly means which can buy this courage and comfort for the millions of our listeners behind the Iron Curtain. Only the words of God can do that, and with His help we will continue bringing succor to these enslaved hundreds of millions through our broadcasts.

Armed Forces Radio Service

With deep gratitude to Almighty God we are privileged to announce that the Lutheran Hour has been chosen by the Armed Forces Radio Service for presentation to the men and women of the Armed Forces throughout the world. The Lutheran Hour, accordingly, will be heard regularly over the fifty-four AFRS transmitters and smaller networks serving military camps and bases here at home, ships at sea, the occupation armies of Japan and Germany, and even the fighting fronts themselves in Korea. The defenders of our nation shall not march alone, but shall have Christ's strengthening guidance.

New areas of service constantly beckon. Negotiations are nearing conclusion according to which the Lutheran Hour messages will, please God, be heard over transmitters in Japan. The 70,000,000 living in this teeming land with which a Treaty of Peace is underway must also have the message of the Prince of Peace which can bring them the peace of God which passeth all understanding.

The radio is a most economical means of bringing the Savior's Gospel to this world's masses. Yet because of its tremendous scope — reaching, as it does, an estimated audience of twenty million each week — it requires $27,000 a week, $1,400,000 per year. Pray, work, and give that the radio testimony to the world's Redeemer may continue its blessed, soul-saving ministry!

THE BIRTH OF A NEW CHURCH

By MRS. EVELYN WARNER

L. W. M. L. Chairman
Redeemer, Ontario, Calif.

ED. NOTE. — Last year, by God's grace, a new congregation came into being in our Synod every fourth day. Perhaps the experiences of the following article have been shared by members throughout our Church. We hope this story will encourage many others to undertake active mission work.

On January 7, 1951, the first Lutheran service was held in Chino, Calif., at the Thimble Club with forty-six people present. (See cut.) The Rev. A. T. J. Irmer, Redeemer, Ontario, Calif., delivered the sermon. Seldom had he preached to a more grateful and joyful audience than he did that morning in Chino. Those forty-six people were not silent about their joy and gratitude — they sang their hearts out in praise to God.

Until just a few weeks before, some of the forty-six assembled had almost forgotten God; some had never walked in His paths. Still others had been hoping and praying and *working* toward the day when just such a service would take place. Do you know how a mission like the one at Chino is established? Any layman who has taken part in its development can tell you the thrilling story.

This particular mission was requested by Lutherans living in Chino, a town of about 6,000 population located four miles southwest of Ontario. Last fall the ladies of the Lutheran Women's Missionary League of Ontario were trying to decide on a project for the coming year. Pastor Irmer suggested they help him start the badly needed Chino Mission. The ladies' first reaction to this suggestion was a doubtful "We just *couldn't* do that." But their pastor soon showed them that this, after all, was their Christian calling, and also that a truly blessed experience was in store for them.

From Doubt to Enthusiasm

The first step was to appoint a committee to find a hall suitable for holding services. After some weeks the Thimble Club was obtained as the Chino Mission's first house of worship.

With a hall secured, the next step to think about was canvassing, and an instruction course for the canvassers was set up by Pastor Irmer. Beginning November 8, 1950, the ladies met one evening a week for six weeks and discussed with their pastor the different phases of canvassing — how to approach the prospect; useful Scripture passages to meet varied situations; the importance of humility rather than a "holier than thou" attitude. Above all, these canvassers were reminded again and again to completely rely on the Lord, to pray for the right words to say and the courage to say them.

After this thorough course of instruction had been completed, the doubts and skepticism that earlier had troubled the minds of the ladies were replaced by a great enthusiasm to get started. Nine workers took part on the first day of canvassing, going from house to house in pairs. For each prospect a contact card was filled out, with data such as: the number of children in the family; whether attending Sunday school; church affiliation if any. Whenever some persons insisted they were too busy to talk to the canvasser, a Bible tract was handed to them in the hope they would read it. The tracts were also used when no one answered the door. As the canvass progressed, enthusiasm grew, and many of the workers were blessed with experiences they will never forget. Following are some of the reports of the canvassers:

1. "We called at the home of an old man. He insisted he wasn't interested and wanted to hear nothing of the church. At the time we weren't sure why, but we kept on talking. Finally he asked us to come in and sit down. The man broke down and cried and told us he was a Lutheran but had wandered from the church. With the Word of God to guide us, we assured him that God would readily forgive and accept him if he came in sincere repentance." Each Sunday now this man is the first one in church. We are but tools in the hands of God, and we are very thankful to be of service.

2. "We went to a house where no one was home except a small boy, ten years old. When asked whether he attended Sunday school, he said he and his brother used to go with the neighbors, but the neighbors had moved and they had no way to go now. When we told him of our Sunday school we were starting, he said e thusiastically, 'Oh, boy, we could ri our bikes over there.'" Both boys ha been regular members of the Sund school. We hope also to win t mother, for many times the paren are won through the children.

3. "At one place, the lady's daught answered the door and told us h mother didn't want to speak to anyo When we called back later, the daug ter wasn't home; and the mother w very happy to see someone and w comforted by a few words of o Savior's love for her."

Inspiring as these particular inc dents were, there were, of cour those who tried to discourage the ca vassers. Remarks like, "There are many churches in this town already why start another one?" or, "Everyo in this town goes to church — y won't get anybody to come to your were not helpful, to say the least. B the ladies continued to remind ea other that they were doing the Lor work and had His help.

After the first canvass was co pleted, the contact cards were divid into groups. Those which might prospective church members and tho which were not home on the first c were set aside for "call backs." In t former were those who had express a definite interest in the mission on t first call. These people gave the ca vassers an opportunity on their "c backs" to sit down and really get a quainted, to talk about their Savior a their need for salvation. In what mo thrilling way could a Christian witne the working of the Holy Spirit!

All canvassing was completed j prior to the Christmas holidays, a arrangements were made to hold t first service of the Chino Luther Mission on January 7, 1951. It w evident even then that this mission w very close to the hearts of the Onta congregation. During the precedi month several members donated

r cloth, candleholders, dossal cur-
, and a cross for use at the first
vice. Soon afterwards another
nber made and donated a portable
r to replace the table being used.
l another member plays the piano
the Chino services every Sunday.
re were many more donations — of
e, effort, and money — which would
mpossible to enumerate. But above
there were the fervent and per-
ent prayers of every member, with-
out which this great work could not have been accomplished.

The Chino Mission, with its prosperous beginning, has continued to hold its own and to make progress. Of the forty-six present at the first service, twenty-three were strictly Chino residents. Since then the attendance has held up with an average between 25 and 30. Sunday school enrollment began with eight; at present it is seventeen. It is more than gratifying to have former Lutherans come up to the pastor and say, "You don't know what it means to us to have our *own* church again." What is more, the Chino ladies themselves have caught the fervor of the Ontario L. W. M. L. and have taken on the responsibility of canvassing the new homes in Chino. All this speaks for itself. The Lord is with this mission as He is with every truly Christian endeavor. It is not our doing but His alone.

JAPAN CONFERENCE

On Monday evening, July 9, 1951, hearts and voices of 35 people teen missionaries and missionary es, two commissioned nurses, and r vicars, together with several visi- s) resounded in praise to God in special Communion service which rked the opening of the third annual ference (July 9—13) of the Japan nference of The Lutheran Church — ssouri Synod.

What a contrast to the past two urs! In September, 1948, one lone n arrived in Japan to start our work. 1949 seven missionaries sat around e table to plan the work for Japan l to pray for more men. In 1950 the mber of workers had grown, and a nference constitution was adopted in ented room of the Tokyo YWCA. is year the Japan Conference wor- ped and met in its new home, the acious five-story, reinforced concrete ilding now known as the Tokyo theran Center. The Center,* located the heart of Tokyo, is a wonderful ssing of God made possible by the yers and gifts of His people in the ates. It was here that the Rev. W. Danker, conference chairman, im- ssed upon the conference the motto the coming busy days: "That in all ngs Christ might have the pre- inence."

A warm letter of greeting and en- uragement from Dr. O. H. Schmidt, ecutive Secretary of the Board of reign Missions, caused the confer- ce to feel anew the strong ties which ist between the missionary and the urch at home. The climax of anksgiving came when Missionary nker closed his report with a won- rful testimony to the power of the spel. In the past year the over-all tendance at Bible classes has doubled ile at the same time attendance at panese church services has tripled! God willing, the first full-time Bible

The Japan Mission Staff

Front row: Mrs. Danker, Pastors Shibata, Danker, Meyer, Kreyling; Mrs. Kreyling. — Second row: Mrs. Egolf, Rev. Egolf, Vicar Fromm, Rev. Zwintscher, Mrs. Shibata, Miss Mueller, Mrs. Meyer, Miss Lenschow, Miss Boss (Hong Kong), Miss Behling (Hong Kong). — Third row: Mrs. Suelflow and daughter, Rev. Suelflow, Vicar Brege, Rev. Zschiegner, Mrs. Auw, Mrs. Heerboth, Mrs. Popp, Rev. Popp, Mrs. Glock, Mrs. Bringewatt and family. — Fourth row: Pastors Strege, Hass, Auw, Heerboth; Vicars Poetter, Hall; Rev. Glock, Rev. Bringewatt

institute for the training of Japanese church workers will open this fall in the Tokyo Lutheran Center. This is truly a great step forward toward establishing a self-supporting Japanese Church. It is an important step which will require the earnest prayers of the home Church. The Japan Conference will also begin its own language school this fall for more efficient training of incoming missionaries in the difficult Japanese language, giving special emphasis on acquiring ability to teach and preach in the Japanese language.

The Education Committee showed ways to expand and develop local Bible institutes in the mission stations. The Literature Committee was urged to continue making Sunday school and other important Lutheran literature available in the Japanese language. Soon a translation of the Synodical Catechism will be completed under the direction of the Rev. George Shibata of Tokyo. The conference also studied the problem of medical and social welfare work in Japan, and from the committee report the conference recognizes the need for keeping the home Church well informed on the particular problems and mission opportunities connected with medical-social work.

A new feature of the 1951 conference was the open-forum period with discussions on "Child Baptism," "Establishing a Congregation," "Evangelizing," and "Summer Youth Camps." On the panel were the Rev. Richard Meyer, Yokohama, the Rev. Victor Zwintscher, Niigata, the Rev. George Shibata, and Dr. Roy Suelflow, Tokyo.

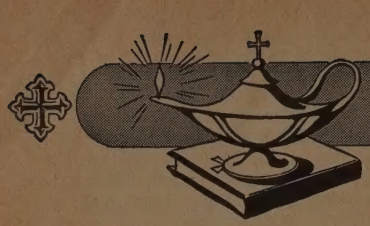
The conference also benefited greatly by hearing two essays. Missionary Ralph Egolf, Yokohama, presented a doctrinal essay entitled "Soteriology (the Doctrine of Salvation) in Romans." This opened a very practical discussion on how to approach the Buddhists on the subjects of sin, grace, and salvation. Missionary Le Roy Hass, Sapporo, presented an exegetical study, that is, a point-by-point study and interpretation of St. James, chapter 5, with a timely message for the world of today in which the Christian should learn to wait more fervently upon the Lord.

Special visitors to the conference were the Misses Lorraine Behling and Martha Boss, who came from the Missouri Synod Mission in Hong Kong. They told how the Lord is blessing the work of training Bible teachers among the many refugees there. Other guests included Chaplains Martin Baumgaertner, Gerhardt Hyatt, and Wm. Jensen, the last en route to Korea.

All in all the conference was a most memorable one. As one visiting soldier remarked between sessions: "After seeing the work in Japan, I have learned the real meaning of Mission Festival. What a thrill it will be to go back home to pray and give for missions not only on Mission Sunday, but always."

CORR.

* ED. NOTE. — Formal dedication of the nter is planned for September, and Dr. E. Bertermann, in Japan on Lutheran Hour siness, is scheduled as guest speaker.



Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:

The Reverend Armin C. Oldsen

This is a name which will become increasingly familiar as the weeks go by. It is the name of the newly chosen permanent speaker of the Lutheran Hour.

Eighteen months have elapsed since the death of Dr. Walter A. Maier. A series of guest speakers, notably the Rev. Lawrence Acker, D. D., of Omaha, Nebr., did splendid service in continuing the broadcasts on several networks. Now the Lutheran Laymen's League has concluded its search for a permanent speaker to succeed Dr. Maier.

Hearers will make many comparisons between the new and the late speaker. Both were graduated from Concordia Seminary in St. Louis, Mo., and were clergymen in The Lutheran Church — Missouri Synod. Both were teachers, Dr. Maier at Concordia Seminary and Professor Oldsen at Valparaiso University. Both are noteworthy for their concern for the families and the youth of America. Like his predecessor, Professor Oldsen is an uncompromising believer in the redemption of Jesus Christ as the one way of life, and in the veracity of the Bible.

It will be fine, however, if radio listeners will bend an ear to Professor Oldsen's messages not simply to discern their parallels to Dr. Maier, but in order to take for themselves the riches of God's grace which he is prepared to convey to them. God gives His servants many gifts. With the passing weeks, Professor Oldsen will become a personality in his own right to the radio audience at large, as he already has done to his parishes, students, and many who have heard shorter courses of his preaching on the radio. The readers and staff of the LUTHERAN WITNESS implore the blessings of God upon his radio ministry and upon the whole enterprise of the Lutheran Hour, its director, Dr. Eugene Bertermann, and its sponsor, the Lutheran Laymen's League.

Peace with Japan

Peace negotiations with Japan have been under way for some time; the peace treaties are now ready for signature. Nearly ten years have passed since the deadly bombs rained down on Pearl Harbor. In the meantime great battles were fought and victories won. The enemy was defeated; the time for peace has come. This peace, according to an American spokesman, is to be based on Christian principles. If so, it must avoid the chief dangers to peace and include its strongest support. Petrarch named the following five great enemies to peace which inhabit with us: avarice, ambition, envy, anger, and pride. "If those enemies were to be banished," he said, "we should infallibly enjoy perpetual peace." But any lasting peace presupposes forgiveness. Such a peace is difficult for some, for "little, vicious minds abound with anger and revenge, and are incapable of feeling the pleasure of forgiving their enemies." Such forgiveness must be offered by the victors, because it is easier for the generous to forgive than for the offender to ask forgiveness.

The peace with Japan will, however, at best be su a peace as the world gives; it will last only so long as it expedient. Already the very peace terms include a numb of military provisions. Is this peace being made with an e to war — the inevitable war? Indeed, the present war Korea is with the very power that helped the victors defe Japan. Be that as it may, for the present there is to peace with Japan. That fact spells opportunity for t Christian Church — for us! The door is wide open to t Gospel, God's peace treaty, in Japan. While it is open — one knows how long that may be. Think of China! — us bring the people of Japan the peace which Jesus giv (John 14:27) — the peace of God which passes all unde standing and which keeps our hearts and minds throu Christ Jesus (Phil. 4:7). In order that the door in Jap may remain open to the proclamation of that peace, let pray for the successful consummation of the present pea negotiations.

Communist Education

This time it is China, not Russia, but the pattern the same. Behind the mask of a friendly face lurk dece bestiality, and murder. According to a report to Valenti Staff, Correspondent for the *Christian Science Moni* (July 23), by a teacher who fled from Red China to Ho Kong, the Communists were very civil in the beginni "They were falling over backward to show how considera they could be," she said. But soon they revealed th real selves. This is the picture: Children are taught th the child does not belong to the parents, but to the Sta They grow brazen and will defy anybody. Parents a afraid. Bookshops are opened for propaganda purposes. T school curriculum is changed, propaganda textbooks a introduced, and the teaching hours are cut in half. A gro of girls belonging to the New Youth Movement are i structed to get the teacher out; they do it. A teacher w let the remark slip that talk about unemployment in t United States was propaganda causes an uproar in t school, is arrested and, at a big trial in a city theater, co demned by his students. He is not allowed to teach ag nor to leave China with the rest of the dismissed staff.

Shall we say: "It can't happen here"? It can't if G prevents it. America cannot escape a similar fate by own might. Godlessness and its attending evils cannot defeated with material weapons. Atheism and moral co ruption are a disease of the heart, of which the only cu is God's Word. The Gospel of Jesus Christ must resou from our pulpits, be radioed to all the world, published our books, tracts, and religious journals, and, above taught in our church schools. Finally, "God is our Refu and Strength, a very present Help in trouble" (Ps. 46: but He would have us pray for help. He says: "Call up Me in the day of trouble; I will deliver thee, and thou sh glorify Me" (Ps. 50:15). How much of that are we doin

Bit of Italian and United States History

Students of modern European history will recall that unification of Italy was one of the dramatic events of nineteenth century. After the Austro-Sardinian War 1859 plebiscites were held in Modena, Parma, Tuscany, that part of the Papal States known as Romagna, and result was an almost unanimous vote in favor of joining dinia. When the French garrison, which had guarded papal interests since 1849, was withdrawn from Rome the outbreak of the Franco-Prussian War in 1870, an ian army entered the Eternal City in triumph. In the biscite which followed, the Romans declared their desire join unified Italy, and Rome was soon proclaimed the ital of the kingdom. Thus by a free vote of the people Pope's temporal power, which he had enjoyed for more n a thousand years, was ended. The Pope, refusing to ognize the newly established Italian kingdom and de- ncing the King of Italy as a usurper "forgetful of ry law," withdrew into the Vatican as a voluntary soner, until Mussolini in 1929 liberated him and once in made him a secular ruler of an independent State, Vatican City, an area of about 109 acres.

Cavour, to whom credit for the unification of Italy efly goes, like most liberals, was hostile to the Catholic urch and, among other things, persuaded parliament to olish the civil jurisdiction of the ecclesiastical courts. regard to the future relations between Church and State, favored "a free Church in a free State"; the Church s to be entirely free to exercise her spiritual powers, d the State was to attend to political matters. Such was state of affairs when Mussolini in the Lateran Pact 1929 accorded the Roman Catholic Church a virtual nopoly of the religious field. This concession, embodied a law in 1930, has now been revived and applied more rerely than it was by the Fascists before the recent war. e change from the more liberal policy before the war d the present tendency of the ruling Christian [Roman tholic] Democrats is painfully noticeable in the new trictions imposed on the erection of churches by Protes- nts. It will be interesting to follow this postwar change governmental policy in order to see how far back towards Middle Ages the pages of Italian history may be turned.

And now some contemporary history in the United ates. Senator Paul H. Douglas of Illinois, according to UP report (August 10), has revealed that religion was factor in the selection of the candidates for the three cant United States district judgeships. The Senator and esident Truman had agreed that one should be a Cath- c, one a Protestant, and one a Jew, "to develop unity to e fullest degree." Said Douglas: "Each major group ould feel fully represented — with a place in the sun — the Federal bench." He added, "I hope the time will me when this is not needed." Every friend of religious erty in America will join in that hope.

elling Right from Wrong

Louis B. Seltzer, editor of the *Cleveland Press,* raises e question: "Can't we tell right from wrong?" He says: omething has happened to us as a people — something rious," and he wants to know what it is. "What is wrong th us?" he asks. "As a people. As a nation. It is in e air we breathe. The things we do. The things we say. ur books. Our papers. Our theater. Our movies. Our dio and television. The way we behave. The interests e have. The values we fix." Then, enumerating the possessions and accomplishments of the American people, he confesses: "Yet, fabulously rich, powerful, something is not here that should be — something we once had." Mr. Seltzer knows what has happened, but he wonders why it has. He asks: "Why has a moral deterioration set in among us that brings corruption, loose behavior, dulled principles, subverted morals, easy expediencies, sharp practices, collusive activity, as the vogue and the respectable? Why have we substituted expediency so much for what is right? We have everything, including time for leisure, which we spend in dubious ways, to enjoy what we have. And yet what is it that has set in among us, and why? What corrupts our top people? What has taken away the capacity for indignation that used to rise like a mighty wave and engulf the corruptors of public office, of business, of youth, of sports, of almost every mentionable phase of American life in one way or another?" Quoting a father's worry: "What do I do? I am concerned about my son. We try to teach him right from wrong. But the air is filled with today's easy interpretations of what is right and wrong," Mr. Seltzer says: "It is America's greatest question." And so it is.

The answer to this question lies near at hand. It can be found by turning the pages of a Book. According to this Book there is such a thing as an absolute right and an absolute wrong. If the voice of right and wrong which God implanted in man's heart has been silenced or weakened by disuse or confused by heeding other voices, it can be aroused again and clarified by turning to that Book. Now, the peculiar fact is that this Book is one of the best sellers. But in so many instances it is like having medicine without applying it to the disease it is to cure. This Book tells us what is wrong with the human heart and what is necessary to change it. It tells us what is right and how the heart can be made to desire what is right. This Book records the inerrant Law of God, which is always right, and proclaims the Gospel, which changes the sinner's heart and makes it want to do what is right.

What has happened to our people? For years the children have been taught in many schools that they are not God's foremost visible creatures, but the products of chance. They have, in one way or another, imbibed the idea of the survival of the fittest. In line with that, they have been taught to worship fame and mammon. Spiritual values have had to give way to material gains and worldly success. Their elders have taught them to lie to win a war and to deceive in order to get ahead in business. On the other hand, our secularized public schools have not had the remedy for these various ills. Paul tells us what happens when people do not like to retain God in their knowledge. He says that such God gives over to a reprobate mind, to do those things which are not convenient, "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:28-32). The remedy? Repentance — turning to God for forgiveness in Jesus!

The solution to the problem as far as our own children are concerned is thorough indoctrination in the truths of God's Word — the more thorough the better! The growing interest of our people in Christian day schools proves that they are convinced of this fact.

News

WORLD

Exemption from proposed postal increases on second- and third-class mail has been recommended for religious and charitable organizations by a U. S. Senate committee. Earlier the House had recommended the exemption for churches on third-class mail (bulk mailings and circulars). The Senate broadened the third-class exemption and added second-class mail (postal cards) to its recommendation. It is doubtful whether Congress will act on postal rates until sometime in the fall.

The American Bible Society recently received from Korea a shield-shaped plaque in appreciation for the Scriptures that had come to Korea from A. B. S. The plaque had been made by North Korean prisoners of war now in a prison compound in South Korea. It was carefully fashioned of dried-egg and fish cans, flattened, nailed together, and decorated with a purple and white design. The inscription read: "Thanksgiving American Bible Society POW Bible Institute." Chap. Harold Voelkel, who has been working among the POW's, says that 822 enrolled in a Bible correspondence course. When a Bible Institute was organized, 400 applications were received after the first announcement.

The U. S. Government has lifted its ban on the export of Bibles, Testaments, religious literature, films, and periodicals, which was imposed along with a general restriction of exports to Communist China and surrounding satellite territories in Asia. The ban still holds against North Korea.

Communist records which have come into possession of West Berlin authorities indicate that efforts have failed to bring the Soviet Zone churches and clergy into line with the East German government. 90 per cent of the zone's population is evangelical, the great majority Lutheran. The records report a strong increase in church attendance.

The National Council of Christians and Jews is conducting a campaign to provide thousands of technical books for the new Free University of Berlin. The university is being erected with aid of funds from the Ford Foundation.

The first grain shipments from the U. S. for famine relief have reached India. A letter from Methodist Bishop J. Waskom Pickett, who is stationed in India, states that a good many former Communists are now renouncing the party and the missionaries are receiving some of them as Christian converts. He reported baptizing five himself. The passage of the wheat-for-India bill in the U. S. Congress helped expose Communist falsehoods in India regarding the U. S. In the first two weeks of operations 43 ships were loaded with 411,432 tons of grain. The expected total shipment is to be over 2,000,000 tons.

LUTHERANS

Missionaries for Formosa are being sought by the National Lutheran Council's Commission on Younger Churches and Orphaned Missions. Commission Secretary Dr. Fredrik A. Schiotz said that any society or board that can spare missionaries who kn the Mandarin language should do at once. His request was based recommendations of representatives China of ten different Lutheran m sion societies. In June the first L theran congregation on Formosa w begun with 73 charter members Kaohsiung.

The Silver Star for gallantry action has been awarded to Chapla (Capt.) Frank E. Helsel of the Unit Lutheran Church. On May 28 in t vicinity of Hyon-ni, Korea, the cha lain exposed himself to intense mort fire in order to attend several wounde carrying one seriously wounded m to safety and administering first a which saved his life.

Fire of undetermined origin d stroyed a large amount of supplies the basement of Augusta Victoria Ho pital on the Mount of Olives in Jer salem early in August. The 400-b institution, one of the largest hospit in the Middle East, is owned by t Lutheran World Federation and a ministered by LWF for Arab Pale tinian refugees under an agreeme with the UN. The major portion the hospital was untouched by the fi but in the basement, stores of oil, tir and tons of powdered milk were d stroyed. The entire interior will ha to be cleaned of soot and smo Estimated damage totaled up $300,000.

The SYNODICAL SCENE

Western District Expands Student Work

Meeting for the first time in the new Field House on the campus of Concordia Seminary, St. Louis, June 18 to 22, the Western District heard retiring President E. L. Roschke in his presidential address, based on Psalm 46, then listened to two well-delivered essays: "The Office of the Keys and Its Implications for the Modern Congregation," by the Rev. George Wittmer, and "The Christian Family in the Modern World," by Prof. R. R. Caemmerer; voted a substantial increase in the budget for Home Missions due to the decreased value of the dollar and the increased mission needs of the District; revised the regulations governing its Board of Directors in order to streamline the work of the Board; and elected the Rev. T. A. Weinhold of Kansas City, Mo., to the District Presidency, the first time in many years a District President has be elected who was not residing St. Louis.

575 pastors, professors, teache and lay delegates were in attenda at this 69th convention. Dr. John Behnken, President of Synod, preach the opening sermon and gave the co vention pertinent information on world-wide work of our Church the regular sessions. On June 19 District recognized with a fitting ce mony the sixteenth anniversary Dr. Behnken's election to the Pre dency of Synod.

Home Missions, Christian Edu tion, and Youth Work received c attention. A $10,000 outright grant v voted Bethlehem Congregation Warrensburg, Mo., to aid in an exp sion program due to student work Central Missouri State Teachers C lege located there, and the calling a student pastor for the St. Louis a was approved and the necessary fu voted.

A heartening report by the Com-
tee on Stewardship and Finances
wed 102.5% of the 1950 budget at-
ned, an average of $6.28 per com-
nicant member, or a total of
3,770.36 remitted in 1950. The Dis-
t Lutheran Women's Missionary
ague was commended for generous
s toward mission chapels in the
trict.

Reflecting the times, the convention
lorsed clergy participation in the
il Defense Program on the local
el, and the Rev. K. Biel, Reserve
aplain, led the convention in a spe-
l prayer for our chaplains, mission-
es, and Service personnel.

Interesting was the Radio Com-
ttee report, which stated that over
) pastors and teachers of the District
engaged in religious radio broad-
t work, with several on television
ograms.

The Board of Directors is to find a
thod to provide $5,000 to assist in
e erection of the building to house
ncordia Historical Institute. The
v. R. H. C. Meyer of Old Trinity,
Louis, spoke at the Memorial Serv-
honoring the memory of the 18 pas-
s, professors, and teachers who have
tered the Church Triumphant since
last convention. Retiring President
L. Roschke, who had declined re-
mination, installed the following
cted officers: President: Rev. T. A.
einhold; First Vice-President: Rev.
orge Wittmer; Second Vice-Presi-
nt: Rev. E. Pardieck; Secretary: Rev.
J. Warneck; Assistant Secretary:
v. Everett G. Grese; Treasurer:
. Herbert Meader.

G. C. KUECHENMEISTER

lifornia and Nevada District Highlights Missions

The forty-first convention of the
lifornia and Nevada District was
ld June 25—28 at historic St. Paulus
urch, San Francisco, mother church
all of Synod's work on the Pacific
ast. The interests of Synod were
ly presented by the Rev. Arnold H.
umm, D. D., Fourth Vice-President,
o, also preached at the opening
rvice.

Dr. J. T. Mueller, the essayist, de-
loped the theme "The Christian Mes-
ge in an Unchristian World."

Other speakers were: Dr. John C.
ur, "Conquest for Christ"; the Rev.
nry Rische, *This Day;* the Rev. G.
rnbeck of Giessen, Germany, his own
d his fellow German pastors' grati-
de for the interest and aid with
ich our Synod has favored their
use; and Mrs. Leona V. Fraggatt,
N., the Lutheran Medical Mission
sociation.

One of the highlights of the conven-
n was the Monday evening session
voted to District missions, at which

From Far and Near They Come

Some of these deaf worshipers served by the Rev. A. E. Ferber of Kansas City, Mo., travel up to 41 miles to services at Marysville, Kans. Back row, l. to r.: Messrs. Ben Throm, Marysville; Walter Kistler, Wheaton, Kans.; Alfred Mueller, Hanover, Kans.; Emil Rettig, Odell, Nebr.; John Dusch, Hanover; Neal Huddleston, Axtell, Kans. Front row, l. to r.: the Rev. Richard Lammers, pastor, Marysville; Junior Huddleston, Axtell; Miss Jewel Ling, Marysville; Mrs. Maude Loucks, Frankfort, Kans.; Mrs. N. Huddleston, Axtell; Pastor Ferber. Seated: Mrs. Mary A. Paxton, 86 years old, who also comes from Wheaton, a distance of 41 miles. Frankfort is 31 miles, Axtell, Odell, and Hanover about 25

cognizance was also taken of the 30 years of faithful service in the institutional field rendered by the Rev. F. H. Menzel, whose retirement has been necessitated by failing health. His successor is the Rev. Henry O. Theiss. A "map tour" of the District's mission stations, conducted by the Missions Committee and augmented by brief reports from the men in the field, impressed all with the scope of the work being done and the challenge that is presented by the great influx of people into this area.

Elections returned the Rev. Karl Fickenscher of Sacramento to the presidency, with Pastors Arthur C. Nitz and Frank A. Haedicke as First and Second Vice-President respectively. Four new circuits were created. The office of Secretary of Missions was expanded so that it might represent the interests of the Parish Education and the Finance and Stewardship Committees in all congregations of the District. The Secretary of Missions is henceforth to bear the title "Executive Secretary."

WM. H. SCHROEDER

South Dakota District Convention

The 31st convention of the South Dakota District was held May 28 to June 1 at Freeman, S. Dak. Nearly 400 persons attended the opening service and heard Dr. Arnold Grumm of Fargo, N. Dak., Fourth Vice-President of Synod, preach on the theme "Built on the Rock, the Church Shall Stand."

The Rev. W. C. Birkner, Stewardship Secretary and Director of Missions of the Central District, presented the convention essay, "Christian Stewardship and Its Modern Implications for Our People and Congregations." Pastor Birkner also spoke on the Ten Million Dollar Offering.

Dr. Grumm, who represented Dr. J. W. Behnken, reported on Synod's work. Other talks were given by the Rev. Andrew Buehner, missionary to India; the Rev. W. A. Storm, executive secretary of the Board of Missions for the Blind; and the Rev. Elmer Reimnitz, missionary to Brazil.

In his report President Walter Nitschke of Howard stated that our District now numbers 123 congregations, 25,222 baptized members, 16,982 communicant members, and 74 pastors. Contributions for the work of the church at home totaled $605,835 and for the work at large, $127,872.

The University Chapel project at Vermillion will be placed into the District budget, and the Board of Directors was authorized to borrow the necessary funds.

The convention expressed its gratitude to the Rev. Walter Nitschke, for the faithfulness, willingness, and wisdom he evidenced in serving as District President for the past fifteen years, by presenting him with a cash gift of $1,200. Letters of appreciation were sent to the Rev. A. W. Kraft and the Rev. F. J. Graeber, who had resigned from the active ministry, for their services in our midst.

In the closing session of the convention, Pastor John Dewald installed the new *Praesidium,* Pastors Phil Mueller, Phil Albrecht, and Paul H. Brill, in a fitting ceremony.

M. W. DOMMER

✠

The 1952 annual Valparaiso Sunday collection date has been moved up to Sunday, October 14, 1951, in order to co-operate with the "Conquest for Christ" effort to be held in the spring of 1952.

Appointment of the Rev. Paul G. Hansen of St. John's, Denver, Colo., as director of a $25,000 research project on Family Life has been announced by Synod's Board for Parish Education. He is to spend twelve months directing an exhaustive study of family relationships and social problems. The results are to be made available to professional church workers.

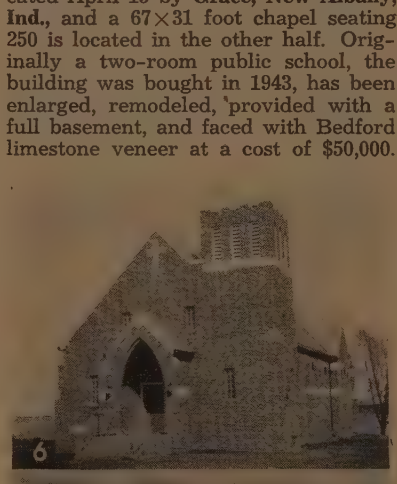
1 Within eight and one-half months all parish groups of **Concordia, Azusa, Calif.** (W. C. Schnute, pastor), helped construct their parish-hall-chapel with just one hired carpenter. The chapel seats 252. Situated on a two-and-one-half-acre plot, the building contains four Sunday school rooms, pastor's study, mothers' room, and stainless steel kitchen. $28,000 was spent; the over-all value, however, is $45,000. Dedication took place March 11, 1951.

2 **Immanuel, Hamilton, Ohio,** dedicated its new church of Norman-Saxon design on April 1. The congregation has relocated on a ten-acre site in a residential area after industry depopulated the former location. The nave of the $160,000 stone church seats 300. Offices, study, auditorium, stage, kitchen, and heating plant are provided in the building. The Rev. Norman G. Schumm is pastor.

3 On April 8, 1951, when **St. Paul's, Denton, Tex.** (Norman C. Meyer, pastor), celebrated its 30th anniversary as a congregation and the 20th anniversary of the dedication of its church, it also dedicated a Student Activity Building. The building will serve Lutheran students enrolled at two State colleges in Denton. $5,000 of the $6,850 total cost was donated by the Texas District L. W. M. L.

4 **Trinity, Seattle, Wash.,** fifty-year-old mother church of Synod's sixteen congregations in Seattle, built a $110,000 church in contemporary style on its new location. The former property is being used by a Northwest District interracial mission. The new church, which seats 500 in nave and balcony, has educational facilities in the basement. A new parsonage has been erected, and a school is under construction in co-operation with Our Savior Church. The Rev. E. F. Schwidder is pastor.

5 Two schoolrooms for a total of 65 pupils are provided on one side of the main floor of the building dedicated April 15 by **Grace, New Albany, Ind.,** and a 67×31 foot chapel seating 250 is located in the other half. Originally a two-room public school, the building was bought in 1943, has been enlarged, remodeled, provided with a full basement, and faced with Bedford limestone veneer at a cost of $50,000.



DEDIC

Kitchen and Sunday school quarters are in the basement. Pastor is the Rev. Gustav Reschke.

6 At a cost of $44,000 **St. Peter's, Battle Creek, Nebr.** (F. J. Rath, pastor), erected and furnished a new 32×75 foot church. The brick-and-tile structure seats 280 in the church, has a complete basement, and is equipped with a public-address system. Dedication took place April 22, 1951.

7 After worshiping for 40 years eight miles out in the country, **St. Paul's, Edna, Tex.** (Fred R. Lammert, pastor), built a new church in the town. The English parish-style building was consecrated on April 29. Its exterior walls are Austin Shell limestone, the interior ceiling has exposed Washington fir trusses. The church seats 250 and cost $75,000, including furnishings.

8 A chapel and student center are located in the wings of the L-shaped new **(Purdue) University Lutheran Church, West Lafayette, Ind.** (E. P. Weber, pastor). The prominently located building is designed along modified Gothic lines in variegated sandstone with limestone trim. A marble altar, high reredos, red dossal curtain, and large wooden cross distinguish the sanctuary. 250 may be seated in nave and gallery. Student center quarters include the pastor's study, student office, lounge, library, lecture, printing and meeting rooms. Total cost of chapel, center, remodeled parsonage, property, and equipment was $225,000, and was paid by the Central District. Dedication, April 29.

9 One hundred and twenty-five worshipers may be seated in the new $10,000 church dedicated May 6 by **Grace, Grass Valley, Calif.** (Walter C. Rubke, pastor). The walls are of

ATIONS

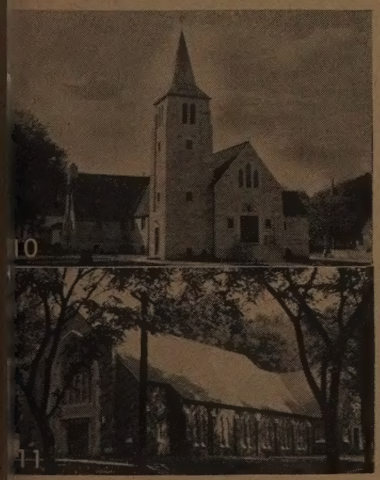
alite block, waterproofed and nted white on the exterior, natural color in the interior. Fluorescent ts shine through the glass-block ss in the wall facing the street. Men the congregation did almost all of inside finishing.

English country-parish style was chosen by **St. Paul's, Alden, Iowa** W. Bruch, pastor), for the new rch dedicated May 13. The 104×30 t limestone-faced concrete-block lding has a 20×30 foot two-story g which houses classrooms. 50-foot tower is topped by a 25-foot per spire. Seating capacity is 350. liant heating, kitchen, auditorium, Baldwin electronic organ, cathedral mes, and a public address system included. Cost was $115,000 plus r 10,000 hours of donated labor.

The third church to be erected by 64-year-old **First Lutheran** of mingham, Ala. (Hans Reuter, pas-), was dedicated on May 13. The 0,000 brick-and-stone plant includes rch and educational unit. 350 may seated in the church and 220 in the litorium. Nine Sunday school rooms provided. Organ, chancel furnish-s, pews, and other equipment were ered as memorials and gifts.

The new **St. John's Church, Lansing, Ill.**, was opened with fitting vices on May 20. The 33×105 foot dford-stone church accommodates . With complete basement it cost 0,000. The Rev. H. H. A. Harthun pastor.

The first unit of the new church home of **Town and Country Lu-ran Church, North Sacramento, lif.** (R. W. Schick, pastor), was dedi-ed May 20. The 40×80 foot chapel-



parish hall seats close to 300 and was erected for $22,500 plus several hundred hours of donated labor. The frame building has a white stucco exterior and a tile roof.

14 A 100-foot chime tower pierced with delicate brick tracery distinguishes the imposing new **St. John's Church, Spokane, Wash.** (T. E. Dorpat, pastor), dedicated May 20. The 136×62 foot structure includes the sexton's living quarters, private chapel, the church offices, Sunday school rooms, and other facilities. Outstanding among the decorations in the interior is the large painting of a peacock (symbol of immortality) in the center of the reredos above the Italian-marble altar. Cost of the church was $200,000 plus $15,000 in memorials.

15 Among the new parish schools in Synod the one at **First Lutheran, Alhambra, Calif.**, represents the most modern of design and equipment. The school and administration building, dedicated September 10, 1950, is one

of a complex of future one-story buildings including a parish hall, a youth building, and Sunday school units, to surround the future church. Expansion of the four-room school by four more rooms is provided in the construction. Principal A. G. Kuntz, Sr., and three teachers staff the school. The Rev. G. C. Schramm, senior pastor, is assisted by the Rev. A. G. Kuntz, Jr.

16 **Calvary, Baltimore, Md.** (George H. Sommermeyer, pastor) dedicated a modern Gothic church and education unit on April 8, 1951. Furnishings are of modern design, with liberal use of liturgical colors in the decoration. Modernfold doors divide the large basement into small Sunday school rooms. Red doors and black hand-wrought iron distinguish the exterior. The 120×32 foot building of local quarry stone was built and furnished at a cost of $170,000 to the 400 communicants.

17 Rich color has also been employed in the contemporary church erected by **Mount Zion, Minneapolis, Minn.** (F. E. Geske, pastor). Nave and chancel are a restful aqua blue green contrasting with golden-oak paneling; narthex and corridors are cocoa brown; the sacristy a deep plum; the basement auditorium, sun yellow; the exterior trimmed in light aqua, with deep-maroon doors. The 114×64 foot church seats 425, has eight classrooms in the basement, and cost $125,000. Dedication took place on April 15.

18 **Grace Church, Waterloo, Iowa** (W. H. Becker, pastor), dedicated a new 98×50 foot building on June 24. A tower is to be added to the gray-block, red-roofed building. Seating is provided for 320 in nave and gallery. The complete cost was $80,000.

DEATHS

Walter Carl Greve (June 29, 1895, Milwaukee, Wis., to June 18, 1951, South Chicago, Ill.), son of Teacher Christian and Susanna Francke Greve; graduated Concordia Seminary, St. Louis, 1918. Pastor of St. Paul's, Kingsville, Tex., 1918 to 1921; Christ, Orland Park, Ill., 1921 to 1928; Trinity, Hegewisch, Ill., 1928 to 1947; Immanuel, South Chicago, Ill., 1947 to 1951. In 1920 married Catherine Haeusler, Milwaukee, Wis., who died in 1948. Survived by stepmother, two sons, two sisters, and two brothers; daughter died in 1934, at the age of fourteen. Funeral services on June 21 at Immanuel, South Chicago, Ill., the Rev. Edgar Pflug, preacher, and the undersigned, officiant. Burial in Concordia Cemetery, Hammond, Ind.

ARTHUR B. PREISINGER

Henry G. Schmelzer (July 26, 1874, Shawano, Wis., to June 20, 1951, Anaheim, Calif.), son of Frederick and Sophie Schmelzer; graduated Springfield Seminary, Springfield, Ill., 1899. Pastor at Durango, Colo., with seven preaching places, 1899 to 1900; Immanuel, Everett, Wash., 1900 to 1909; Zion, Anaheim, Calif., 1909 to retirement in 1941; served as Circuit Visitor. After retirement, assisted at Holy Communion in Zion, Anaheim, and preached in churches of Southern California. He was secretary of the Anaheim Chamber of Commerce for many years. In 1900 married Bertha Bredemeier, Portland, Oreg., who survives with two sons, one daughter, and two grandchildren. One daughter died in 1919. Funeral services held June 23 at Zion, Anaheim, with the undersigned as preacher and the Rev. Wm. C. Gesch, Circuit Visitor, as liturgist. Burial in Anaheim City Cemetery.

EDWIN H. PFLUG

Frederick Henry Schriefer (February 16, 1860, Hanover, Germany, to May 20, 1951, Grand Rapids, Mich.), son of Ernest and Engel Dresing Schriefer, graduated from Concordia Seminary, St. Louis, Mo., 1883. Pastor, Immanuel, Plainview, S. Dak., 1883 to 1886; Zion, Lockwood, Mo., 1886 to 1891; Salem, Farrar, Mo., 1891 to 1900; St. Paul's, Caledonia, Mich., 1900 to 1912; St. James, Montague, Mich., 1912 to 1927, when he retired because of advanced age. Upon retiring he moved to Grand Rapids, Mich., where he assisted other pastors until five years ago.

In 1884 married Christiana Yungkuntz, St. Louis, Mo., who died in 1934. He is survived by four daughters and four sons. Funeral services were conducted by the undersigned at Immanuel, Grand Rapids, May 23. The Rev. Herbert P. Dorn conducted committal services at Greenwood Cemetery. MARTIN W. BRAUER

DEATH NOTICES

The Rev. A. P. Dommann, Omaha, Nebr., died August 17; funeral August 20 at Rising City, Nebr. EDW. BECKLER

Glenn Fisher, age 17, a student at Concordia College, Portland, Oreg., was killed in an automobile accident in North Dakota on August 20. THOMAS COATES

New PUBLICATIONS

Portals of Prayer. No. 107. "Daily Devotions" by various authors.

Andachtsbuechlein. Nr. 107. "Gesetz und Evangelium." By J. Hartmeister. September 19 to November 9, 1951. Concordia Publishing House. 10 cents a copy.

Various authors contribute to the current number of the devotional booklet. The German counterpart is prepared by the Rev. J. Hartmeister on the general subject of Law and Gospel.

The Borderland of Right and Wrong. By Theodore Graebner. Concordia Publishing House, St. Louis, 1951. 5×7¼; xiv+178 pages. $1.00.

The practical nature of this book by the late editor of the LUTHERAN WITNESS has necessitated an eighth edition with a number of new chapters and materials related to church fellowship and attendant discussions.

Light in the Dark Belt. By Rosa Young. Concordia Publishing House, Saint Louis, 1950. 5×7¼; xiv+200 pages. $1.00.

A new edition of this biography of Rosa J. Young brings the story of the Alabama work of our Church among the colored down to the present time and will contribute to the affection which also this generation of Christians should have toward this great woman.

Concordia Bible Student, Vol. XLI, No. 1. 65 cents per annum.

Concordia Bible Teacher, Vol. XIII, No. 1. $1.00 per annum. "The Life of the Apostle Peter." October–December, 1951. Concordia Publishing House, St. Louis.

The forthcoming quarterly, with its accompanying unit of the *Concordia Bible Teacher*, presents the New Testament materials on the Apostle Peter in Dr. Weidenschilling's usual thorough fashion. The course makes possible discussion of a number of practical and contemporary issues.

Teaching the Bible Story. By Alfred Schmieding. Concordia Publishing House, St. Louis, c. 1951. 5¼×7⅝; 152 pages. $1.50.

A revised edition of this standard textbook for teachers in day and Sunday schools preserves the outline of the first edition but adds some materials. It is a clear and useful book on a teaching function that should have top priority always.

Building the Sunday School. By R. C. Rein. Concordia Publishing House, St. Louis, c. 1950. 5×7¼; 116 pages. 60 cents.

Pastors and superintendents will do well at the start of the new season to go through this book with their staffs. Some chapters, such as "Strengthening the Weak Places," they will want to take throug alone first! An appendix provides misce laneous material, and the section on "Re source Material" includes bibliography an visual aids. This is a fine little book t be remembered annually.

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Becker, Louis, Grace, Grandin, N. Dak., by R. Schuricht, Aug. 19.

Bluhm, Gerhardt, as assistant, Bethlehem, Sal Paul, Minn., by Pres. H. A. Gamber, Aug.

Boerger, Robert, Zion, White, S. Dak., by W. Hannemann, Aug. 5.

Bronsted, Roger, Immanuel, Lynch; Faith, Gle burn, N. Dak., by B. G. Mueller, July 8.

Keller, Elfred, St. Paul, Boaz, Wis., by E. Schmidt, Aug. 19.

Kerekes, Robert, Trinity, Nevada; Grace, Lam Mo., by J. H. Gassner, Aug. 12.

Koenig, Donald, Holy Cross, Omaha, Nebr., dained by O. Theiss, installed by P. E. Rol fing, Aug. 12.

Weller, George, Christ, St. Paul; Immanu Loup City, Nebr., by A. H. Wagner, Aug and Aug. 12.

Ordained and Commissioned:

Brueggemann, Eugene, St. Thomas, Rocky Riv Ohio, as missionary at large in the Atlan District, by J. H. Meyer, Aug. 12.

Hintz, Richard, St. Peter, Chicago, Ill., as mi sionary at large, by Dr. O. H. Schmi Aug. 19.

Lindeke, Harold, Our Savior Mission, Mia Heights, Fla., by Pres. C. F. Kellerman Aug. 5

Sammetinger, Carl, Grace, Key West, Fla., Pres. C. F. Kellermann, July 29.

PASTORS

Installed:

Drevlow, Arthur H., St. John, St. James, Min by K. L. Rosenwinkel, Aug. 12.

Freund, Alfred, Holy Ghost, Monroe, Mich., Paul G. Waschilewsky, Aug. 19.

Koch, Robert, St. Paul, Bowler; St. Peter, ne Bowler, Wis., by C. C. Streck, Aug. 19.

Lawrenz, Ronald H., Zion, Boyd; Nicolai, Can Minn., by Tr. H. Rehwaldt, Aug. 12.

Menzel, Robert K., Peace, Mill Valley, Cal by G. E. Kirchner, Aug. 5.

Meyer, Hobart, Trinity, Brownsville, Tex., Eric E. Wagner, Aug. 12.

Meyer, O. W., Zion, Chanute, Kans., by Richa E. Hasz, Aug. 12.

Mueller, Ernest G., St. John, Sudbury, On Can., by H. H. Erdman, Aug. 5.

Preisinger, David, Immanuel, Baltimore, Md., Arthur B. Preisinger, Aug. 5.

Schardt, Wayne M., Grace, Correctionvil Iowa, by E. C. Zschoche, Aug. 12.

Schmidt, Carl F., Zion, Pevely, Mo., by Pr T. A. Weinhold, Aug. 19.

Schroeder, Theodore O., Immanuel, near Aren ville, Ill., by W. V. Neuendorf, Aug. 12.

Streufert, Edgar H., St. Paul, Aberdeen, S. Da by H. A. Krueger, Aug. 5.

Truog, O. N., St. John, Wheaton, Minn., R. G. Holzhauer, Aug. 12.

Wiersig, M. W, St. Paul, Garden Grove; St. Pa Laguna Beach, Calif., by W. C. Ges Aug. 19.

Commissioned:

Schumacher, B., Holy Cross, North Miami, Fl by Pres. C. F. Kellermann, April 15.

TEACHERS

Installed:

Aufdenkamp, Arthur, Zion, Juniata, Nebr., E. Reinker, Aug. 19.

Bauer, Elmer, Trinity, Fort Lauderdale, Fla., Dallas Gibson, Aug. 12.

Behrens, Cand. Ernest J., St. Paul, Arlingt Nebr., by Carl Hellmann, Aug. 12.

Beikmann, Cand. Ralph, Immanuel, Rising Cl Nebr., by Edw. Beckler, Aug. 19.

Bendick, Richard, St. Paul, East Chicago, In by Carl J. Sangers, Aug. 26.

Buss, Wilbur, O., Trinity, Paola, Kans., by B. Loesel, Aug. 12.

Christensen, Cand. Glen, St. Michael, Wolcot ville, N. Y., by Frederick Schleef, Aug. 19.

enthal, Cand. Wayne, Trinity, Crown Point, d., by Herman J. Meyer, Aug. 19.
ich, Cand. Clifford, St. Paul, New Orleans, , by W. F. Wedig, Aug. 5.
d, U. R., Trinity, Centralia, Ill., by Karl rth, Aug. 19.
rling, R. M., Trinity, Blue Hill, Nebr., by artin F. Hofman, Aug. 19.
ick, Cand. Merle G., Trinity, Warren, Ohio, Nathan K. Grefrath, Aug. 12.
au, Herbert E., Zion, Leigh, Nebr., by Ed- rd C. Werner, Aug. 19.
, H. J., St. Paul, Wittenberg, Wis., by E. Motzkus, Aug. 19.
zschmar, Cand. Oscar H., Trinity, Athens, s., by R. Malotky, Aug. 19.
z, G. F., St. Luke, St. Louis, Mo., by Clar- ce Peters, Aug. 19.
ller, Cand. Delbert, St. John, Columbia, Dak., by Carl J. Stapf, Aug. 12.
oeder, Cand. Elwin M., Immanuel, Ara- hoe, Nebr., by Alfred R. Allmann, Aug. 12.
macher, Cand. Adelbert, First, Fort Smith, k., by A. H. Schleef, Aug. 12.
partz, Cand. Justin, Trinity, Pueblo, Colo., V. Felten, Aug. 5.
re, Cand. Arthur E., St. Paul, McAllen, x., by A. C. Diers, Aug. 19.
weg, Henry W., First, Venice, Calif., by gene O. Smith, Aug. 5.
ufert, Cand. Gerhardt, Zion, St. Paul, Minn., Paul Brauer, Aug. 19.
derlich, Marvin H., St. John, Ellisville, Mo., R. J. Mueller, Aug. 5.
ke, Cand. Richard E., St. Paul, Lester airie, Minn., by R. A. Ritz, Aug. 12.
mer, Cand. William, St. Paul, New Melle, ., by E. J. Nickel, Aug. 19.

Cornerstone Layings

nce, Nebr. Immanuel, church, July 8.
ord, Minn. Immanuel, school, July 22.
e Bear Lake, Minn. Trinity, church, ly 29.

Dedications

nton, Mo. St. Mark, church, Aug. 5.
Wayne, Ind., R. 5. Bethlehem, school, g. 26.
ton, Wis. St. Paul, school, July 22.
seka, Ill. Calvary, church, July 8.

Anniversaries

dlands, Ill. Immanuel, the 75th, Aug. 19.
pbell, Minn. St. Paul, the 50th, June 24.
ton, Wis. St. Paul, the 100th, July 22.
hattan, Kans. Zion, the 50th, Aug. 12.

Call Accepted

rof. Fred Kramer of Winfield, Kans., has ac- ed the call to the chair of Systematic The- y at the Springfield Seminary. — B. SELCKE, *retary, Board of Control.*

Call Declined

he Rev. Albert Besalski declined the call to vacant Associate Professorship at Concordia ege, Austin, Tex. — GEO. J. BETO, *President.*

Call for Chaplains

ur Church is in need of ten chaplains for Air Force and eleven for the Navy, for ediate extended active duty. Applicants ld be under thirty-three years of age for Air Force and under thirty-five for the y. Write to: Armed Services Commission of Lutheran Church — Missouri Synod, 736 tson Place, N. W., Washington 6, D. C. — L. DANNENFELDT, D. D., *Chairman, Armed ices Commission of The Lutheran Church — souri Synod.*

Request

nyone knowing of Lutherans who would to receive the *Newsletter* of the Lutheran nds of the Deaf and thus be informed of progress of the new Lutheran School for the f in Mill Neck, L. I., N. Y., kindly send all es and addresses to the Rev. William A. par, Executive Secretary, Lutheran Friends he Deaf, Inc., 1819 Broadway (Room 801), York 23, N. Y. The *Newsletter* will be *gratis.*

Wanted

ommunion ware urgently needed by a new sion, Killarney Lutheran Church, Calgary, erta, Canada. Will pay the cost of shipping. te to REV. NORMAN W. EIFERT, 2613 27th St., ., Calgary, Alberta, Canada.

Medium-sized Orgoblo, to fit about 4" or 4½" air duct. To be used on a single-manual pipe organ of eleven stops, with pedal. — REV. V. J. ZUBERBIER, Fall Creek, Wis.

Lutheran hymnals needed by newly established church. Write CLYDE DEFLER, Maple Grove, Apt. 17, Seneca Falls, N. Y.

Notice

A Lutheran church has been established in Seneca Falls, N. Y. Anyone knowing of Lutherans in that vicinity, please send names and addresses to the REV. W. W. GRITZKE, 72 South Street, Auburn, N. Y.

Available

St. Paul's, Campbell, Minn., offers a *large, white baptismal font* to a small congregation free except for transportation. Write to REV. GEO. M. BOYER, Campbell, Minn.

Single-manual Everett Orgatron (Wurlitzer). Fine for chapel or small church. Very good condition. Price, $500. Contact: ST. JOHN'S LUTHERAN CHURCH, Pulcifer, Wis.

Smith-American organ in good condition, for $38.00 from HOLY CROSS LADIES' AID, c/o MRS. Kenneth Heether, 517 Broas St., Belding, Mich.

Changes of Address

Pastors:

Engelbert, P. J., *c. r. m.*, 11624 Gifford Ave., Philadelphia 16, Pa.
Fink, Otto J., 343 Winthrop St., Westbury, N. Y.
Gaertner, Chaplain John F., Far East Command, c/o PM San Francisco, Calif.
Goerss, Daniel F., *em.*, 1320 Macon Ave., Pittsburgh 18, Pa.
Grunow, Chaplain William P., Post Chapel, Oakland Army Base, Oakland 14, Calif.
Heinecke, Herman J., 15139 Canal Rd., R. 1, Mount Clemens, Mich.
Hoffmann, G. W., Jr., 6001 Wilson Ave., Hollydale, Calif.
Luebke, Gerhard W., 1327 Homeland Drive, Rocky River 16, Ohio
Lutz, M. J., 2627 Winnebago St., St. Louis 18, Mo.
Merz, John F., 5175 Cloverdale, S. E., Seattle, Wash.
Mueller, Charles R., 2922 21st Ave., South, Seattle 44, Wash.
Mueller, Elmer E., 2777 Wyoming St., Omaha 12, Nebr.
Otto, Edgar J., Jr., Pequot Lakes, Minn.
Pautsch, Alfred O., 344 N. Grove St., Waverly, Ill.
Petrich, Chaplain William H., James Connally Air Force Base, Waco, Tex.
Pingel, Alva F., Jr., Kadoka, S. Dak.
Reuter, Paul, *em.*, 133 S. Locust St., Reedsburg, Wis.
Rische, Eugene W., 5713 Eddy St., Chicago 34, Ill.
Roehl, Donald D., Box 227, Fallon, Mont.
Rolf, Chaplain Robert F., Chaplain Office, Fort Eustis, Va.
Ross, Joel E., 16601 Main St., Olive, Calif.
Rubin, Alwin L., 1015 S. W. 18th Ave., Portland 5, Oreg.
Russert, Martin A., Box 1356, 1220 Columbia Blvd., St. Helens A, Oreg.
Saar, Chaplain Werner R., Hq. 12th Inf., 4th Inf. Div., APO 39, New York, N. Y.
Sangers, Carl J., 4125 Casey St., East Chicago, Ind.
Scharlemann, Chaplain Martin H., Office of Wing Chaplain, Sampson AFB, Geneva, N. Y.
Schaus, Paul H., 311 Union Ave., Snohomish, Wash.
Schick, Richard W., 2436 Marconi Ave., North Sacramento 15, Calif.
Schmidt, Amos A., 6427 N. E. 24th, Portland 11, Oreg.
Schmidt, Arthur E., *c. r. m.*, 1104 W. Wildwood Ave., Fort Wayne 6, Ind.
Schmidt, Carl F., Zion Lutheran Church, Pevely, Mo.
Schmidt, Paul G., 609 South 20th St., La Fayette, Ind.
Scholz, Richard J., R. 1, Spencer, Wis.
Schrein, Carl F., *em.*, R. 3, McCook, Nebr.
Schuller, David S., 1108 Edward Terrace, Richmond Heights 17, Mo.
Schultz, Walter G., 803 W. Lincolnway, Jefferson, Iowa
Schwehn, Hartwig M., 1205 Lyon St., Hannibal, Mo.
Steiner, Carl G. M., 3302 Iowa St., Pittsburgh 19, Pa.
Storm, C. P., *em.*, 1221 Virginia Ave., Lakewood 7, Ohio
Streufert, Edgar H., 218 Seventh Ave., S. W., Aberdeen, S. Dak.
Thiem, Alfred E., 1110 Hill Ave., Grafton 3, N. Dak.
Thies, Delbert I., 1000 Brownlee Rd., Whitehaven Sta., Memphis, Tenn.
Tietjen, Chaplain (Lt. Col.) Ottomar H., Hq. 40th Inf. Division, APO 6 c/o PM San Francisco, Calif.
Toelke, Carl H., 332 Trigonia Dr., Akron 2, Ohio
Walle, Prof. Oscar T., 203 Orange St., Concordia, Mo.
Wallner, Herbert E., 377 Winthrop Court, Montgomery 6, Ala.
Wehmeier, Herbert B., Box 466, Buffalo, Okla.
Wehrspann, Leo, R. 2, Tilden, Nebr.
Welch, Howard G., Box 91, Brimfield, Ill.
Wiersig, Martin W., 10661 Paloma Ave., Garden Grove, Calif.
Witt, Elmer N., 300½ Hutchinson, P. O. Box 232, Barstow, Calif.
Witte, Louis F., Box 225, Alta Vista, Kans.
Wolbrecht, Walter F., St. Paul's College, Concordia, Mo.
Wolk, Chaplain Henry C., Jr., Major, USAF Reserve, 315 Otis St., West Newton 65, Mass.
Zetzer, Theodore, R. 3, Carsonville, Mich.
Zorn, Carl M., 510 High St., Closter, N. J.

Teachers:

Abel, Alfred C., 514 Broad St., Menasha, Wis.
Albrecht, Arthur A., 31 Woodley Rd., Rock Island, Ill.
Aufdemberge, Theodore A., *em.*, 4633 E. Bayley, Wichita 17, Kans.
Bathje, Arnold A., 2231 N. Nagle Ave., Chicago 35, Ill.
Beck, Earle T., 1125 E. Lincoln, Royal Oak, Mich.
Behrhorst, Vernon, 9035 S. Houston Ave., Chicago, Ill.
Beikmann, Ralph, Rising City, Nebr.
Bendick, Richard G., 3734 Deodar St., East Chicago, Ind.
Bergman, Walter, 7625 Dorchester Ave., Chicago 19, Ill.
Bergmann, Henry, 720 East Second St., North Platte, Nebr.
Bernthal, Edward H., 3918 Ave. L, Galveston, Tex.
Besel, Gerhard, St. John's Lutheran School, Corvuso, Minn.
Bethke, T. R., 1092 S. Ninth St., Raymondville, Tex.
Bierwagen, Max, 4230 Forest, Kansas City, Mo.
Bloedel, Carl H., 1311 Union St., Fort Wayne, Ind.
Bloedel, Elfred P., 2502 N. 27th St., Milwaukee 10, Wis.
Bloom, William W., 1002 Oak St., Valparaiso, Ind.
Borchardt, Alvin H., R. R., Lester Prairie, Minn.
Brink, Marvin F., 9011 Kathleen, St. Louis 23, Mo.
Callies, Bernard J., 1655 Monroe, Corvallis, Oreg.
Christensen, Glen E., R. 2, Akron, N. Y.
Daberkow, Christian F., 727 E. Mitchell St., Kendallville, Ind.
Delventhal, Wayne H., 302 E. Clark St., Crown Point, Ind.
Denninger, Robert W., 503 California St., Columbus, Ind.
Dietrich, Clifford, 1721 Congress St., New Orleans, La.
Dobberfuhl, Prof. Reinh., *em.*, 615 McKinley St., Janesville, Wis.
Doehrmann, Loren, Battle Creek, Nebr.
Freudenburg, Ronald E., 2207 University St., St. Louis 7, Mo.
Fritze, Walter E., 1042 S. Van Ness Ave., San Francisco 10, Calif.
Gandt, Karl O., 602 Fox St., Aurora, Ill.
Garske, Carl F., 1033 E. Mulberry St., Evansville, Ind.
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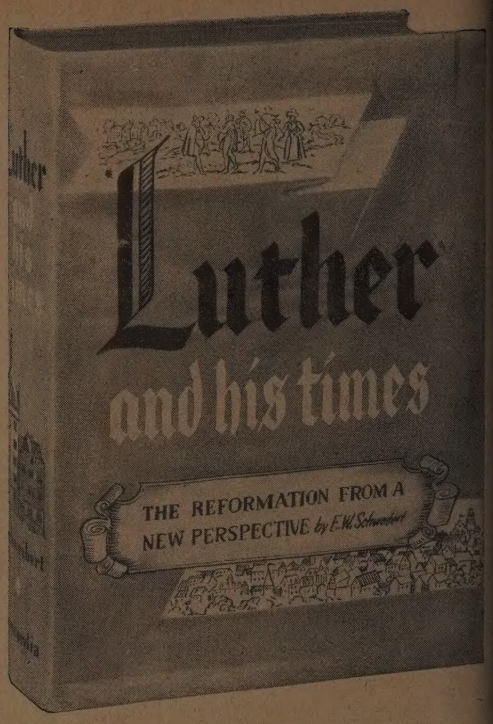

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